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The Orthodox Herald

Celebrating our 42nd year

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REMEMBER THEM, O LORD

Among those we pray for are the following clergy who died during the month of September. They are in our prayers because they helped and encouraged us to continue with **The Orthodox Herald.**

Fathers Adam Krell, Andrew Fedetz, Stephen Adamcio, Nicholas Metropolsky, Roman (Serdynski), John Skvir, Constantine Buketoff, Nicholas Solak, Peter Peroff, Michael Radyk, Viacheslav Gindlin, Efemy Moseychuk, Gerasim (Schmaltz). Fathers Vladimir Prislopsky and Dimitri Ressetar **were especially generous** with their encouragement and support.

FAMILY PRAYER

Every morning, millions of Americans dress quickly, grab a bowl of cold cereal, and make a mad dash to get to work or school on time. Every evening, they hurry home at varying times to eat their supper when they are hungry, not sitting down together as a family. Later, in the evening, they watch their individual TV programs, sometimes in separate rooms, do homework or housework and fall into bed. Lost in the rush, and differing schedules, however, is prayer.

If we try to live on the spiritual nourishment gained from just the Sunday liturgy, we become like the Israelites who attempted to gather manna for several days. Since God had told them to pick up the manna every morning (Exodus 16), those who disobeyed found their "leftovers" spoiled. We, too, must fetch our spiritual food daily and teach our children to do the same.

Each family's personality and schedule is unique and should be considered as we're setting aside time to pray. Why not call it "time with God" and do it every day? What a time to concentrate on the Lord as you ask Him to lead you, to provide opportunities to share His love and Word, to surround each one with His protection and to provide His solutions to the day's pressing needs. What a wonderful stress reliever.

(Continued on Page 27, Col. 1)



Церковь Троицы
в с. Троицком-Лыкове

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

СЕНТЯБРЬ.

SEPTEMBER

THE NEW YEAR

Orthodox celebrate the beginning of the Church Year on September 1/14. This is based on the Roman-Byzantine Calendar and not on the Jewish Calendar, which also starts in September but the date varies.

This beginning also has Biblical connection. According to tradition, it was on the first day of the Roman New Year that Jesus returned to his home town of Nazareth and began the preaching of His message as recorded in Luke 4:16-22.

St. Luke tells us that Jesus entered the synagogue after returning from His forty day fast in the desert. He was asked to read the scripture which was appointed for that day. He opened the scroll and read from Isaiah, which is Isaiah 61:1-3.

"The Spirit of the Lord is upon me, because he has anointed me to read the Gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to

(Continued on Page 27, Col. 2)



THE CROSS

On September 14/28 we celebrate the Elevation of the Cross. It marks the historical event in 628 AD when the Cross on which Jesus was crucified was recovered from the Persians who had confiscated it 14 years earlier.

In triumph it was returned to the Church of the Resurrection in Jerusalem, where it was venerated by all the people. Since this time special services and processions take place in all Orthodox Churches. The cross, decorated with flowers and basil, is triumphantly carried from the altar to the center of the church for veneration. The herb basil is used because tradition says that St. Helena discovered the Cross buried in the spot where basil was grown.

We might well wonder, why this is a strict fast day when the occasion is such a joyous one. It is to better bring to our attention that Jesus Christ died on the Cross for our salvation. The Holy Day gives us an opportunity to meditate on what the Cross means to us in our everyday life.

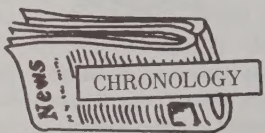
In our lives, events can be moments of growth – but only if we let them. Too often, we are tempted to let events remain "horizontal," to have no more meaning than their obvious one. We can be so overwhelmed by some happenings (death, pain, disappointment, failure, bad health news) that we exist only on this horizontal plane.

But God wants us to consider the vertical, to discover in each day of our lives what action the Spirit is taking, to seek out his presence and to grow closer to Him as a result.

When we ask ourselves, "What is God

(Continued on Page 27, Col. 1)

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September 1994

THE ICON OF THE THEOTOKOS (Holy Mother of God) on the iconostas in the St. George Antiochian Orthodox Church, 1220 South 60th Court, Cicero, IL 60650 began weeping on April 22. Metropolitan Philip said: "This is a supernatural invasion of the natural order. We can only repeat here one of the salutations from the Akathist Hymn: 'Hail, thou that proovest logicans illogical,' and accept this miraculous event with faith and joy."

THE 1995 ORTHODOX KITCHEN CALENDAR is now available for $8 from BJC Calendar, P.O. Box 86, York, PA 17405. It has listed Holy Days according to the New Calendar and has space under each day for notes and appointments.

AN ALTAR TABLE, which replicates one consecrated by St. Tikhon, was itself consecrated in St. Paul Orthodox Church, 21226 Poplar Way, Brier, WA 98036. Relics of St. Herman were embedded in the table.

THE RUSSIAN ORTHODOX CHURCH has agreed to develop and renew Orthodox pastoral work in the armed forces in Russia "in order to restore spiritual and patriotic traditions" in the army. Chaplain Gregory Pelesh was in Russia to explain the work of the chaplain in the U.S. Armed Forces and Fr. W. Basil Stroyen briefed the Patriarchal representative in the U.S. and presented the chaplain's neck cross as a symbol. The priest pectoral cross was presented to him by the OCA and bestowed on him by Metropolitan Ireney for outstanding services during the Korean War and Vietnam and for longevity of services in the U.S. Air Force.

MOUNT ATHOS has 13 monasteries. Problems continue with the Ecumenical Patriarch. The ancient and semi-autonomous monastic peninsula have launched a protest claiming interference in their internal affairs.

AKAFIST, a Russian Male Chamber Choir, has released another recording. The liturgical music is familiar and beautifully rendered. The Choir has another record of liturgical music and also 2 folk recordings available. Cassettes $10; compact discs $15 plus $2 postage and handling for either. Write Rusa Records, P.O. Box 2304, Warminster, PA 18974 for more info or for ordering.

THE INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES (IOCC) is now making it possible for individuals to become members of the organization which is an agency of SCOBA. The organization gives humanitarian help to people in many countries. For info call 410-243-9820 or write IOCC, 711 W. 40th St., Suite 306, Baltimore, MD 21211.

TWENTY-FOUR (24) UNITS OF STUDENT HOUSING are being added for married students at the Hellenic College in Brookline, MA.

OVER 700 ANGLICANS IN BRITAIN have requested reception into the Orthodox Church. Orthodox bishops have established an Inter-Orthodox Committee "to welcome and guide those clergymen and lay people who are considering reception into the Orthodox Church." The document also stipulates that "local groups will be established to carry out the work of catechesis and reception of prospective converts." Many candidates are currently being prepared for reception as individuals and communities in late 1994.

THE COLLAPSE OF COMMUNISM in Bulgaria in 1989 produced a schism in the Church. Efforts to restore unity are now being intensified.

ORTHODOX PARISHES IN KARELIA, which was at one time Finland and now Russia, are without priests. The Finnish Orthodox Church in cooperation with the bishop of the area sent in priests to help the Orthodox of the area celebrate Easter. This was possible because the church in Finland celebrates Easter according to the new calendar. It is the only Orthodox Church to do this.

ORTHODOX CHRISTIAN LAITY will hold its annual meeting in Chicago October 28-30. For info call Nicholas Karakas at 314-731-7900.

ICON OF SPRING by Sonya Jason is about the life of a young girl in a miner's patch in western Pennsylvania during the depression years. Her life, much influenced by her Orthodox Church and her Carpatho-Russian immigrant parents, will be of much interest to those from 60-75 who share similar memories. It will also be of much interest to newer generations. Send $14.95 to CRR Center, Box 131-B, Orewell, VT 05760.

A REPLICA of the first Orthodox Church built in America was consecrated as St. Herman's Church in Kodiak, Alaska. It will serve as the seminary church.

THE CARPATHO-RUSSIAN Ethnic Research Center, 1489 Locust Ave., Fairmont, WV 26554 is challenging the new terms used for the people who came from the Carpathian area, saying that for a thousand years they have been identifying as Carpatho-Russians or Ugro-Russians not Carpatho-Rusyns. Call 1-800-296-2202 or write.

THE MIDLAND, MI PRESBYTERIAN CHURCH included Russian Orthodox liturgical music in its service on May 15 when it was announced that $25 per family and a total of $40,000 would be sent to Belarus to construct an Orthodox church, which was totally destroyed by the Communists. All that remains of the former church site is a cross and part of the cemetery. Mr. Roland Crone, the project initiator, said that this was not an evangelical move but a Christian one to help the people of Belorus to maintain their Christian faith. Those who wish to write them a thank you for their concern, the address is 1310 Ashman St., Midland, MI 48640.

A COMMUNICATIONS/INFORMATION SUPER HIGHWAY is proposed by Philip Tamoush, P.O. Box 1128, Torrance, CA 90505-0128 to help the over 90 English language publishers coordinate efforts to be more effective. He sent an open letter to SCOBA for consideration.

WHO ARE THE LEMKOS? will be discussed by Prof. Paul Magosci at the Carpatho-Russian Center, 556 Yonkers Ave., Yonkers, N.Y. at 3 p.m., Sunday, September 18. Call (914) 969-3954 for information.

IT IS CALLED

The two words **Divine Liturgy** have a definite origin and meaning. In ancient times, about 100 A.D., the word **liturgy** meant **public service,** which was given to any common business which was conducted on a community's contributions and so it referred to the obligations of a citizen to the state or kingdom. Christians very early as citizens of the Kingdom of Heaven took over the word **liturgy** for the Church Service during which the Sacrament of Communion is celebrated with gifts contributed by the whole community. Since it was spiritual, they added the word **Divine**.

The Divine Liturgy commemorates the whole life of Jesus, from His Nativity when a "star came and stood over the place where the young Child was," to the time He began preaching, to His entrance into Jerusalem, the Last Supper, and His Death, Resurrection and Ascension into Heaven. All are again relived for us.

We also sometimes hear the service called the **Eucharist** or Thanksgiving because it expresses our gratitude to Christ for our salvation.

The Russians also refer to it as **obednia** because it must be served before noon and the noon meal is called obed.

•Family Prayer

Make prayer a natural part of your routine. Just as brushing teeth, prayer can become a part of your schedule. Prayer can become an important habit. This daily practice will not trivialize God or make prayer seem too familiar, but it will impress the importance of His Presence upon each family member. Prayer builds families and encourages closeness, while honoring God as the ultimate head of the home.

Let it bless and encourage our children in a family tradition they'll never outgrow.

•The Cross

telling me?" we are introducing the vertical line into our lives, allowing it to intersect the horizontal and taking the risk that the **cross** which results will help us toward new peace and new life.

"O Christ our God, Who was voluntarily lifted upon the Cross, grant Thy Mercies to Thy new people named after Thee (Christians). Gladden with Thy power Orthodox Christians and give them victory over their enemies (Spiritual, physical and mental). May they have as an ally that invincible trophy (the Cross), Thy weapon of peace." (Kondak)

•The New Year

the blind, to set at liberty them that are bruised, **to preach the acceptable year of the Lord."**

Since the early years of the Church, the beginning of the year was acknowledged with religious observances. Then as now the Patriarch of Constantinople, clergy and laity following religious services sign the Protocol Statement, which initiates another Church Year.

It is significant that the last Holy Day of the year is the Dormition or Falling Asleep of the Mother of God while the New Year starts with Her Nativity or Birth.

GRANDPARENTS' DAY

Gedo, popop, baba, grannie, gramps, whatever they are lovingly called, are more visible today than they were fifty years ago. Many of those who proudly now bear the titles did not have the privilege of grandparents. In the early part of this century, only young people immigrated to this country. They left anyone over 30 in the "Old Country." Two whole generations of people grew up without knowing a grandparent or any person much over 50.

Many church bylaws were printed with the clause that anyone over 65 did not have to pay church dues or special assessments. Just imagine what would happen to your parish if this rule were upheld!

In many parts of our country grandparents are left alone, while their children and grandchildren have to move to other parts of the nation to find employment. But with today's improved communication, it is possible for the generations to keep in touch. Telephone calls, cassettes on which grandparents can read stories, and visits as frequent as possible help to keep the family close.

This year, on Sunday, September 11, Americans celebrate Grandparents' Day. Parents should make every effort to observe this day so that by example their children will learn how to "shanovati" appreciate them in years to come.

Whether a person goes to church regularly or not does not depend on how far he lives from church but rather how far he lives from God.

Dabs of Thoughts

Our local paper had a section which gave a short write-up on outstanding students from their high school. It was interesting to note that many of them were actively involved in their church. Many served as Greeters or Ushers. In how many of our Orthodox parishes are young people encouraged to be involved as greeters, ushers, collectors, candlestand persons, etc.?

The Patriarch of Jerusalem has served as caretaker for the holy shrines since the time of Emperor Constantine the Great.

Times have changed. Traditional in Orthodox Church weddings were the Starostas. They were married people who acted as the witnesses, knew the wedding service well enough to have everything run smoothly. At the reception, they acted as Master of Ceremony. The wedding party was made up of unmarried persons. Hence, the name devie, unmarried, or as we call them bridesmaids. Maidens were generally identified as unmarried.

Sobor or Church Council deliberations were held in a consecrated church building and opened with the prayer for the Holy Spirit to descend upon the deliberants. The Greek Orthodox Archdiocese has taken a positive step back to this tradition by holding the Divine Liturgies in consecrated church buildings during their sobor in July. This is a change from the liturgies held in ballrooms at past sobors.

The gift of faith is not given to any of us for private purposes, or to hoard. It is always meant for the greater good of the whole community, designed to build the Mystical Body of Christ, and to help us accept what cannot be explained completely in this world.

According to Fr. Alexander Elchaninov "Sin lies in yielding to evil thoughts, not in having them. We are never free from these thoughts, for such is our nature, obscured by sin; even the saints had thoughts. Our voluntary yielding to evil thoughts or our struggle against them – herein lies our defeat or our victory."

Throughout history, pious pastors have been seeking to guide parishioners from a merely formal religion into a heart experience.

In Thee, O Lord, do I put my trust; let me never be put to confusion. Psalm 71:1

BIRTH OF THE MOTHER OF GOD

As a rule, the date of the death of a saint is remembered by the Church, but there are exceptions: St. John the Baptist and the Mother of God are remembered on their date of birth as well as on their death date.

We celebrate the Birth/Nativity of the Mother of God on September 8/21. By the 5th or 6th century St. Romanus wrote several beautiful hymns in honor of this day, and there is historic evidence that St. Andrew of Crete delivered several sermons concerning this day in the 8th century. Later other poetic prayers and hymns were written and incorporated in the services for this day.

St. Sergius of Jerusalem writes: "This is the day of the Lord! Therefore, rejoice, O nations. For behold, the chamber of Light, the scroll of the Word of Life has come forth from the womb..." In another hymn he wrote "Today Anna, the barren gives birth to the Virgin of God, King of all and Creator of all..."

The parents of Mary were Joachim and Anna. They had long prayed for a child but were not to have one. After being married for over fifty years, a child was promised to them by an angelic visitor, and so they became parents of a baby girl. What joy prevailed!

As we celebrate the Holy Day of the Birthgiver of God, the Holy Virgin Mary, may we catch some of the rays of love of parents to child, and child to parents that this Holy Day radiates.

PRESS FUND

Thank you all who help us to keep publishing. SPASEBO. Special mention is made of **The Russian Orthodox Catholic Mutual Women's Mutual Aid Society**. It is the first Orthodox women's national organization and was organized by Fr. Alexis Toth, now St. Alexis to enable women to give concerted effort for needs of their individual parish and give them access to life insurance. It has lived up to its original intent.

We also wish to thank Vera Kolos, Ethel Watlock, Irene Allen, Irene Black, Olga Cybul, Mary Maholick, Richard Sanderson, Ann Firta, Anna Mahonchak, Dorothy Crossan, Anonymous, Cherie Carroll, Teresa Potopchuk, Mary Nadiak, Anna Harris, Victor Chacho, Nicholas Komernicky, Ludmilla and George Sebastian. Sr. Maria Salasoo in memory of Job, Margaret Pysarchyk in memory of her mother Kathryne, Anon (6).



Подобіе иконы Божіей Ма[illegible] „Ц[illegible]тельница".

This very rare ikon of the Mother of God is remembered on September 18/Oct. 1. It shows the Mother of God at the bedside of a cleric who has been healed through her prayers. The original ikon was done during the time of St. Nina's mission work in Georgia in the 4th century. A copy was to be found in the Alexieff Woman's Monastery in Moscow at the beginning of this century. It is called the Ikon of the Mother of God Tselitelnicza.

SAVE US

Sometimes something becomes so familiar to us that we no longer hear what is said. This was brought to mind when a non-Orthodox attended a Divine Liturgy in an Orthodox Church recently. His question was: "How can Mary, the Mother of Jesus, save us?" He said that the priest intoned the plea at the end of the service.

It is true that at the conclusion of most of our services the priest intones: "Most Holy Birthgiver of God, save us!" The visitor to the church, along with many other people, did not understand what is meant by this.

To ask the Mother of God to save us is an ancient and revered Christian custom. By this expression we do not address the Virgin Mary as our Redeemer. Our only Saviour and Redeemer is Jesus Christ. The Orthodox Church has never had a notion of the Mother of God as a Redemtrix. We ask the Virgin for her prayers for our salvation from perils and sin. We ask her to save us from those things that impede our ascent toward salvation in Christ.

The word **"save"** as we use it in reference to the Mother of God is found in a number of places in Sacred Scripture. St. Peter in the Acts of the Apostles 2:40 exclaims: "Be **saved** from this perverse generation." In 1 Cor. 1:21 we read that "it pleased God through the foolishness of the message preached to **save** those who believe." We also find in Romans 11:14 that St. Paul speaking to the Jews says that he hopes by his example "to **save** some of them."

Now let us discuss these references. Needless to say, St. Peter does not suggest that Christians can save themselves. Certainly we do not replace Christ by "preaching," when we understand that preaching has saved believers. And, of course, when St. Paul expressed his desire to save his fellow Jews, he certainly is not, by this expression, taking the redemptive power of Christ.

As in our prayers to the Mother of God, we are using the word **save** in a special way. This is no way compromises our belief that Christ alone saves and redeems our souls.

GET WHAT ASKED FOR

John Foma went to church on Sunday morning. He heard the choir miss a few notes and he winced. He saw a teenager taling when the priest intoned: "Let us bow our heads to the Lord." And it angered him. He felt like the collector was watching to see what he put into the offering plate and it made him boil. He caught the priest making several grammatical errors in the sermon and using too much incense. As he slipped out early prior to the announcements, he muttered to himself: "Never again! What a bunch of hypocrites and peasants!"

Mike Ivan went to church on Sunday morning. He heard the choir sing and he thrilled to the majesty of it and was grateful for the volunteers who sang. He was pleased to see the teenagers in church and not yielding to peer pressure to stay away. He was glad to see that the church was sharing the offering with orphans in Eastern Europe. He especially appreciated the sermon that Sunday – it answered a question that had bothered him for a long time. And the incense helped him to "put aside all earthly cares." He thought, as he walked out the doors of the church: "How can a man come here and not feel the presence of God?"

Both men went to the same church on the same Sunday morning. Each found what he was looking for. What do you look for when you attend church?



EDITORS' NOTES

The "I Didn't Know" Series has brought a deluge of letters and calls of appreciation. Most of them inform us that they now have a better understanding of the actions of their parents/grandparents. Some have written that this has given them a sense of release from the suppressed guilt they have felt for not knowing more about the early years of their parents/grandparents. The reason is that it was brought out in the articles that many of their parents did not speak of their early lives because the memories were too terrible to face. They just wanted to forget and so didn't say much. Besides this, their busy lives, raising large families under trying conditions, left them too exhausted to do much talking or reminiscing.

We wondered what had happened to the thousands of people who were able to flee the old Austro-Hungarian Empire between the years 1890 and 1914. We do know that those who came to the U.S. for the most part were hired for the most dangerous, backbreaking, low paying jobs. Many readers have written that they were fired at will and had to move from place to place, sometimes long distances to find work. No moving vans were used, just a few suitcases (pantashki) and a trunk (kufrik).

Others fled to Brazil and Argentina. In Brazil, according to Fr. Archimandrite Anastasije of Florida, they settled into colonies, sometimes in remote areas. They are trying to maintain their Orthodox faith under trying conditions.

However, those who fled to Canada were treated the worst. They had to face the indignity of being put into interment camps in northern Quebec. A documentary film, "Freedom Had a Price: Canada's First Internment Operation 1914-1920" has just been released. An exhibit is touring Canada with the film and artifacts, etc. It is estimated that 80,000 Galicians emigrated to Canada.

As we have been doing this series and gathering information, we are saddened that our institutions, those that were founded by these beleagured people, are not only changing their corporate names but look with disdain upon those who want to maintain some of the ethnic customs and traditions. There is almost a belligerence to anyone even voicing a feeble remark concerning the matter.

We pray that those who gave their lives and of their meager material resources to build the churches and organizations will forgive the shortsightedness of these abandoners of the roots of our beloved founders of our legacy.

Matushka Strogen

WINTER GRACE (11)

There is something inside you that happened to you a long time ago or that you did a long time ago, which you are clinging to. And it is unhealthy.

It is time to get rid of it. It is time to go to the person who injured you and say: "I forgive you" or "I love you." If the person is no longer living, you can say a prayer for them and tell them you forgive them. Or it is time to forget.

If you have hurt someone it is time to go to them and say, "I'm sorry" or "I didn't mean it." If your conscience bothers you and the person is dead, say a prayer and ask for forgiveness. Or it is time to forget.

Hanging on to ancient wounds or guilts achieves nothing, except to give us an inner ache. Too often, we like to cling to long-ago wrongs, to bear them like albatrosses around our necks, to have them nag at us. We should cast them off and start fresh.

A parent may say to a child, "You're hopeless" and both parties carry that remark with them, one feeling guilt, the other feeling hurt. It goes on for years, always wedging between them, always keeping them apart. Even as an adult and the parent long gone, the hurt remains and sometimes influences life far beyond what it should. It is time to forget or to settle it.

What's inside you that is old and festering? It is time to throw it away.

PRAYER: Lord, Jesus, why is it that we like to hang onto things? We hang onto old, worn objects and we hang onto bad experiences and negative feelings. Help me to let go of all the unhappy thoughts and feelings that keep my heart from being open. May the Holy Spirit free me of all the narrows of my mind and heart.

I DIDN'T KNOW

During the Second World War, the American government was searching for young service men who could speak Russian. Several men told me that they volunteered only to find that when they reported for duty they found that they did not speak Russian. It was what their parents spoke at home an unstandardized language neither a vernacular nor Church Slavonic nor Russian completely but with many words taken from the Slovak, German, and Hungarian reflecting the occupiers of the lands inhabited by their parents in the area of middle Europe, which bound the Carpathian mountains.

Since the villages were essentially isolated, the language varied from village to village and certainly from area to area.

The Cyrillic alphabet, which is used by Russians and in Church Slavonic, was eliminated in Slovakia in the public schools by 1879. It must be remembered that Slovakia at this time took in a much greater area than at the present time. Bishop Stevan Novak promoted the use of Latinika. This is an alphabet and letters much as we use in the U.S. Even liturgical books were printed in Latinika. Many are familiar with the popular prayer book **Chlib Dushi.** There were attempts to replace Church Slavonic in the services of the Church with Hungarian but this failed.

At the present time the Carpatho-Russian language is deviating very rapidly. It is incorporating many Polish words in the Galician areas, Slovak words in Slovakia and Ukrainian words in the Ukraine.

Every so often we play a word game. We give an American word for something and then give the alternate words used by the Carpatho-Russian peoples in the various areas. Truly the "languages" are completely different. The Hanya letters sometimes printed in "The Herald" give an idea of the blend or divergence of language.

MISSION FUND

HELPING ARE: Ludmilla and George Sebastian, Dorothy Crossan, Tamara Faight, Cherie Carroll, Ethel Watlock, Olga Peck, Irene Black, Vera Kolos. GREAT BOOST FROM: **The Russian Orthodox Catholic Women's Mutual Aid Society,** 146 Arla Dr., Pittsburgh, PA 15220.



When I started to write the Kitchen Corner over forty years ago, I would not consider writing a recipe using kolbasi because it was not available except in certain towns and stores. Now that ethnic food is popular, it is possible to buy kolbasi, sometimes called Polish sausage, almost everywhere. There are many ways this is used beyond the usual in the bun with mustard and sauerkraut. Try this casserole. You can prepare it ahead of time, refrigerate and bake just before needed. If you do this, allow a few more minutes in the oven.

Kielbasa Casserole

4 large potatoes
2 onions
5 carrots
ring kolbasi
can cream of mushroom soup
butter

Simmer the kolbasi in 2 cups water for 30 minutes or according to directions on package. Remove kolbasi from water and cut into slices. Dilute soup with 1 can of the water kolbasi was cooled in. Set aside. Cut potatoes into 1/4 inch slices and boil in salted water until partially cooked. Drain. Mince or thinly slice onions and saute in bit of butter until tender. Slice carrots into rounds and cook in water until barely tender.

Butter a 4 quart baking dish or casserole. Spread 1/3 of the potatoes, then layer with half of the onions, carrots and kolbasi. Repeat, ending with the last third of potatoes on the top. Add 1/2 tsp. sugar to the soup and salt and pepper if desired. Pour over casserole. Cover and bake for 30-40 minutes at 350°.

* *

SOME HUMOR

A youngster was helping his grandfather dig potatoes. After some time, the lad began to tire of the work and said, "Grandpa, whatever made you bury these things anyway?"



September 1994

1	Matt	24:13-28
2		24:27-33, 42-51
3		19:3-12
4		**18:23-35 Sunday**
5	Mark	1:9-15
6		1:16-22
7		1:23-28
8		1:29-35
9		2:18-22
10	Matt	20:29-34
11		**19:16-26 Sunday**
12	Mark	3:6-12
13		3:13-19
14		3:20-27
15		3:28-35
16		4:1-9
17	Matt	22:15-22
18		**21:33-42 Sunday**
19	Mark	4:10-23
20		4:24-34
21		4:35-41
22		5:1-20
23		5:22-24,35-6:1
24	Matt	23:1-12
25		**22:1-14 Sunday**
26	Mark	5:24-34
27		6:1-7
28		6:7-13
29		6:30-45
30		6:45-53

BIBLE STUDY

On the 27 of September we read from St. Mark 6:1-6. We should also read Matt 13:53-58 and Luke 4:16-32 to better understand how Jesus was received and rejected in Nazareth.

At the beginning of the reading we read that Jesus reached Nazareth accompanied by His disciples. There was no welcoming committee to meet Him, and He had to wait for the Sabbath service in the Jewish synagogue for an opportunity to teach His own people. The majority of His hearers were impressed in spite of themselves, but they were not entirely happy over what they had heard.

They had already heard the rumors of His works of power, and they couldn't deny the facts. Now they had heard His teaching for themselves. But it is difficult to believe in the greatness or in the mission of Someone Whom they have known in His boyhood, and whose family are just average people they knew so well. So they take offense at Him.

Christ quoted what appeared to be a popular proverb: "A prophet is not without honor, save in his own country, and among his own kin, and in his own house." Mark 6:4. Apparently His own relatives at this time shared the general attitude of the other people of Nazareth, Christ was astonished at His cold reception. The general attitude in Nazareth was that aside from a few unimportant cures no "mighty work" was possible there.

St. Mark's picture of the ministry of Our Lord contains sharp contrasts between success and failure, acceptance and opposition, understanding and misunderstanding. This should serve as a reminder to the Orthodox Church not to expect a path of uninterrupted, smooth progress.

WHEN?

How early in their lives are you letting your children make the choice of going to church and religious classes? Some parents think it is not right for them to influence their children in religious matters. They feel that the children should choose for themselves when they come to the age of discretion.

It is said that Samuel Coleridge took a friend of his who felt that way out into his backyard and said: "This is my botanical garden."

"How so?" asked his friend in surprise. "It is covered with weeds and brush."

"Just so," was the reply. "It has not yet come to its age of discretion and choice. The weeds, you see, have the liberty to grow, and I thought it unfair of me to prejudice the soil toward roses and strawber-

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HELPING ARE: Irene Black, Dorothy Crossan, Cherie Carroll, Teresa Potopchuk, Victor Niebuhr, Mary Polanski, Alexandra Bosko, Ethel Watlock, Margaret Pysarchyk in memory of her father John, Anon (4).